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VOL. I. ATLANTA, GEORGIA, AUGUST, 1893. NO. 8.

EASTER SABBATH COLLECTIONS

Of the A. M. E. Church, Which Were Lifted on Easter Sunday, April 2d, a Day Dedicated Wholly to the Interest of Missions--Places Names and Amounts as Reported to the Missionary Department Up to June, 1893.

W. B. DERRICK, SECRETARY DEPARTMENT OF MISSIONS.

BISHOP B. T. TANNER, D. D., FIRST EPISCOPAL DISTRICT—PENNSYLVANIA.

Harrisburg, Rev. Moore,	$ 7.00
Chambersburg, Rev. J. E. Eavene,	7.00
Carlisle, Rev. D. Deapes,	15.75
Chester, Rev. J. G. Yeitzer, D. D.,	18.00
York, Rev. Buckley,	6.00
Meadville, Rev. J. F. Jeffins,	2.54
Chester West, Rev. T. Gould,	16.00
Mercersburg, Rev. Benj. Daukes,	5.00
Philadelphia, Rev. J. H. Bucken,	15.00
Media, Rev. P. M. Laws,	5.00
Mglen, Rev. J. B. Hill,	8.87
Beweekley Pitts, Rev. J. M. Morris,	6.25
Philadelphia, Rev. N. D. Temple,	20.00
Phoenixville, Rev. B. F. Combark,	5.00
Parkesburgh, Rev. P. P. Gaines,	4.00
Langhorne, Rev. A. H. Brown,	2.00
Concordsville Pitts, Rev. E. G. Hubert,	8.75
Columbia, Rev. M. E. Brooks,	17.50
Murray's Chapel, Rev. W. Davis,	2.10
Philadelphia, Rev. W. H. Davis,	9.04
Total	$187.80

NEW YORK.

Flushing, Rev. Heath	$ 6.24
Coxsackie, Rev. Gibbons	7.50
Glen Cove, Rev. Coster	2.00
Lockport, Rev. J. W. More	2.05
Huntington, Rev. T. W. Taggel	6.00
Setanket, Rev. R. R. Pretha	2.25
Owego, Rev. J. H. Bean	5.00
Albany, Rev. R. H. Shirley	22.00
Bay Shore, Rev. Gilbert Waters	5.75
Weeksville, Rev. F. F. Giles	15.00
St. Johns, Rev. F. T. Anderson	2.95
Roslyn, Rev. J. M. Proctor	9.00
Brooklyn, Rev. W. H. H. Butler	50.00
Jamaica, Rev. S. B. Sanford	7.30
Amityville, Rev. A. S. Boulen	5.00
New York, Rev. J. B. Stansbrey, D. D.	100.00
Ghent, Rev. D. J. Jackson	5.00
Total	$253.04

NEW JERSEY.

Freehold, Rev. Peyton	$ 5.00
Rhasay, Rev. A. M. Pierce	3.00
Middlebush, Rev. W. C. Laws,	1.05
Cape May, Rev. G. W. Whitter	5.00
Camden, Rev. W. H. Yocum, D. D.	5.00
Swedensborough, Rev. J. G. Mosbay	1.00
Trenton, Rev. S. D. W. Smith	21.00
Washington, Rev. F. G. Fox	1.00
Allentown, Rev. G. A. Mills	1.25
Fairview, Rev. H. McCoy	1.50
Trenton, Rev. G. R. Hubbard	1.50
Haddensville, Rev. W. W. Bowman	2.00
Total	$ 48.30

CONNECTICUT.

Norwalk, Rev. Jacobs	$ 3.00
New Haven, Rev. W. W. Dyatt	5.00
Total	$ 8.00

DELAWARE.

Wilmington, Rev. W. H. Heard, D. D.	$25.00
Dover, Rev. W. H. Edwards,	4.99
Seaford, Rev. S. B. Williams	4.00
Melford, Rev. William Stuart	7.79
Melton, Rev. J. T. Mitchell	2.50
Wilmington, Rev. Pretchet	.80
	$45.08

MASSACHUSETTS.

Springfield, Rev. H. C. Ashley	$ 10.00
New Bedford, Rev. C. C. Felts, M. D.	12.30

RHODE ISLAND.

Providence, Rev W. H. Thomas, D. D.	$20.00
Total	$42.30

BISHOP W. J. GAINES, D. D., 2D EPISCOPAL DISTRICT, NORTH CAROLINA.

Reidsville, Rev. H. S. Roberts	$ 6.38
Wilmington, Rev. W. H. Capehart	15.00
Warrenton, Rev. J. A. Brockett	5.00
Morganton, Rev. D. F. Nebey	4.43
Wilmington, Rev. P. Davis	5.25
Rocky Point, Rev. Edward Robenson	6.00
Cascade, Rev. John T. Tate	5.15
Teschys, Rev. ——	2.00
Total	$ 49.71

MARYLAND.

Bethel Church, Baltimore, Rev. J. H. A. Johnson	$ 14.00
St. Johns, Baltimore, Rev. O. H. Roberson	25.00
Allen Station, Baltimore, Rev. J. F. Lane	8.00
Trinity Church, Baltimore, Rev. J. W. Norris	18.80
Hagerstown, Md., Rev. L. Beckett	10.00
Total	$ 75.80

VIRGINIA.

Portsmouth, Rev. E. H. Boulding	$ 40.00
Bell Haven, Rev. W. J. White	45
Portsmouth, Rt. Rev. W. J. Gaines, D. D	84.61
Total	$125.06
Sent for Virginia conference.	

BISHOP D. A. PAYNE, D. D., L. L. D., THIRD EPISCOPAL DISTRICT OF OHIO.

Hillsboro, Rev. T. E. Knox,	$ 4.40
Youngtown, Rev. B. H. Lee,	11.61
Canton, Mr. J. T. Blue,	1.45
Cadiz, Rev. Chas. S. Gee,	5.15
Folcado, Rev. J. W. Asbury,	6.38
Total	$28.99

The above consists of only a few names in Bishop Payne's District, who sent their money to the Secretary of Missions. Bishop Payne instructed his ministers to send their Easter Day collection to him in person, which they did. He reports a thousand dollars raised from his district, seven hundred dollars of which he has forwarded to Rev. J. R. Fredrick, P. E. of the Sierre Leone Conference, Africa, and will send the remaining three hundred dollars at an early date. It is known to the church that Bishop Payne is custodian of our work in Sierre Leone and raises and sends his own missionary money there directly.

BISHOP A. W. WAYMAN, D. D., FOURTH EPISCOPAL DISTRICT—INDIANA.

Portland, Rev. J. L. Craven	$ 1.00
Washington, Rev. R. McDaniel	3.75
Richmond, Mr. Raymond Harris	7.32
Bloomington, Rev. H. V. Eagleson	1.15
Rockville, Mrs. Francis Jones	13.89
Noblesville, Rev. J. Mitchel	2.00
Kokoma, Rev. P. M. Lewis	2.05
Princeton, Rev. P. J. Artrs	3.00
Plainfield	.50
Frankfort, Rev. W. H. Hutchison	1.71
Logansport, Rev. L. W. M. Ratliff	5.00
Terre Haute, Rev. B. B. Coleman	4.00
Lafayette, Rev. Jas. Simpson	5.00
Indianapolis, Rev. Morris Leins	15.00
Princton, Rev. Wm. W. Clark	1.68
	$67.05

ILLINOIS.

Aurora, Rev. A. T. Hall	$ 2.29
Chicago, Rev. J. T. Jenifer	26.30
Lincoln, Rev. L. M. F.	2.00
Pontiac, Rev. S. R. Cothill	3.00
Jacksonville, Rev. F. H. Simmons	6.65
Decatur, Rev. F. T. Harvey	10.00
Batavia, Rev. C. M. Jackson	.43
Venice, Rev. W. H. Chambers	2.10
Monmouth, Rev. James R. Clemins	2.00
Carlyle, Rev. W. Lee,	1.61
Pittsfield, Rev. A. J. Jackson	1.05
Mattoon, William Collins	3.60
Springfield, Mr. L. H. Green	5.00
Quincy, Rev. Chas. H. Sheen	10.50
Moline, Rev. W. H. Alexander	3.20
Danville, Rev. J. S. Freelymar	3.90
South Evanston, Rev. W. A. Bruce	1.05
Metropolis City, Rev. H. C. Burton	3.70
Gibson City, Rev. J. D. Patterson	1.50
Grand Tower, Rev. A. Charis	6.00
Edwardsville, Rev. H. H. Britton	3.47
Shawneetown, Rev. F. P. Baker	.80
Total	$ 80.65

IOWA.

Des Moines, Rev. Wm. J. Laws,	$ 5.91
Muchakinock, Rev. G. H. Wade	5.00
Indianapolis, Rev. Morris Lewis	15.00
Osceola, Miss Frankford	.50
Mount Pleasant, Rev. James Higgins	5.00
Ottowa, Rev. S. B. Jones	3.80
Bethel Cling, Rev. D. H. Graham	9.94
Sioux City	3.00
Total	$48.15

BISHOP JAMES A. HANDY, D. D., 5TH EPISCOPAL DISTRICT, KANSAS.

Shepardville, Rev. F. T. E. Morrison	$ 1.90
Parsons, Rev. J. R. Ranson	4.00
Wellington, M. N. Work	1.50
Hiawatha, Rev. S. M. Alexander	2.11
Tonganoxie, Rev. Pompey Johnson	1.51
Great Bend, Rev. C. W. Evins	2.70
Fort Scott, Rev. M. Collins	13.00
Argentine, Rev. L. W. McCormick	3.40
Atchison, Rev. P. D. Gochnson	17.00
Galena, Rev. M. Worton	8.00
Topeka, Rev. J. C. C. Owens,	25.00
Arkansas City, Rev. N. T. Gamble	4.45
Lawrence, Rev. John Turner,	5.00
Cherokee,	1.00
Iola, Rev. C. H. Brown	4.23
Baxter Springs, Rev. G. F. B., ——Rev. J. H. Walton	6.15 1.56
Iola, Rev. C. H. Brown	.50
Abilene, Rev. P. E. Lee	1.40
Mound City, Rev. E. I. Pulmner	3.00
Olathe, Rev. R. F. Green	2.00
Bonner Springs, Miss W. Johnson	1.39
Hutchison, Rev. L. A. Granes,	4.09
Ellsworth, Rev, L. J. Johnson,	2.30
Emporia, Rev. Geo. A. Griffith	4.00
Osage City, Rev. James Holmes	1.00
Total	$122.19

MISSOURI.

Richmond. Rev. J. F. Taylor,	$ 4.50
Stephen Store, Rev. R. R. Allington,	2.24
Marthasville, Rev. G. W. Tatson,	2.00
Memphis, Rev. J. A. Cruse,	4.00
Paris, Rev. A. C. Tarrel,	2.65
Kansas City, Rev. J. W. Wilson,	35.00
Lebanon, Rev. W. Alexander,	1.08
Morbone, Rev. J. T. Walker,	5.50
Frankford, Rev. A. W. Simmons,	.40
Pensalier, Rev. R. Long,	.62
Miame, Rev. J. R. Hopkins,	2.00
Richville, Rev. S. Cooper,	2.26
Springfield, Rev. James Madison,	7.72
Kansas City, Rev. C. H. Preston,	35.00
Bowling Green, Rev. H. H. Mansfield,	5.35
Rev. L. H. Dickerson,	2.90
Waverly, Rev. J. H. Bolman,	2.67
Hannibal, Rev. R. L. Beal	25.00
Poplar Bluff, Rev. D. W. Oakes,	3.05
Bay City, Rev. James Lions,	.55
Pleasant Green, Rev. P. W. Chester,	1.30
Palmyra, Rev. P. C. Creans,	10.97
Carrollton, Rev. R. H. Longdon,	8.25
Roanoke, Rev. P. H. Crockett,	2.10
Macon, Rev. G. W. Grey,	4.40
Total	$171.51

MISSOURI.

Liberty, Rev. J. Young	$ 2.50
Farmington, Rev. L. H. Hamilton	4.84
Louisiana, Rev. J. T. McDonall,	5.00
Columbia, Rev. J. T. Watson	20.05
Lexington, Rev. E. W. Lewis	7.00
West Y., Rev. M. Payton	8.20
Canton, Rev. W. R. Richardson	98
West Point, Rev. A. Wiley	5.00
Weston, Rev. L. M. School	2.75
Huntsville, Rev. C. V. Raye	5.00
Mexico, Rev. W. T. Osborne	3.00
Malta Bend, Rev. W. M. Martin	5.10
Independence, Rev. James H. Hubbard	7.25
Kansas City, Rev. A. A. Gilbert	15.00
Kansas City, Rev. M. S. Bryant	8.50
St. Charles, Rev. S. P. Lowell,	16.00
Platte City, Rev. W. T. Lewis,	72
La Grange, Rev. W. W. Wilson	4.00
Testus, Rev. M. S. Parks	1.90
Higginsville, Rev. J. W. Williams	4.00
Sedalia, Mrs. L. A. Johnson	6.33
Trenton, Mrs. E. A. Perkins	2.00
Total	$130.07

NEBRASKA.

Lincoln, Rev. H. Moore	$ 11.25
Beatrice, Gertrude P. Holmes	1.13
Nebraska City, Rev. H. S. Hearne	3.35
Total	$ 15.73

KANSAS.

Wichita, Rev. N. C. Buren	$ 20.00
Arkansas City, Rev. N. T. Gamble	3.60
Coffeyville, Rev. W. H. Montgomery	2.75
Winfield, Rev. J. B. Wallace	1.00
Total	$ 27.35

BISHOP ABRAM GRANT, D. D., SIXTH EPISCOPAL DISTRICT—GEORGIA.

Atlanta, Rev. E. P. Holmes	$ 12.00
Athens, Rev. J. H. Adams	25.00
Tennille, Rev. Thos. Williams,	2.00
Hoschton, Rev. A. Bailey	2.55
Albany, Rev. P. W. Greacheart	3.50
Lumpkins, Rev. C. H. Williams	9.00
Watkinsville, Rev. M. E. Cox	1.00
Boston, Rev. S. B. Shaw	7.00
Sparta, Rev. C. J. Linder	9.00
Eastman, Rev. P. S. Smith	2.00
Maysville, Rev. Joel Stephens,	1.90
Morgan, Rev. S. P. Jackson	1.50
Griffin, Rev. E. W. Lee	8.00
Savannah, Rev. T. R. M. Smith	12.00
Thomaston, Rev. J. W. Telferow	2.45
Boston, Rev. E. J. Bush	2.75
Climax, Rev. O. N. Finnagan	4.20
Milledgeville, Rev. G. H. Holmes	3.00
Eatonton, Rev. F. F. Boddie	10.00
Eatonton, Rev. J. R. Moosley,	4.00
Waynmanville, Rev. W. M. Pryor	2.00
Dawson, Rev. Samuel Proctor,	.43
Sparta, Rev. H. Lester	5.00
Buena Vista, Rev. G. W. Smith	1.40
Farmington, Rev. W. H. Harrison	3.17
Total	$134.85

GEORGIA.

Halcyondale, Rev. C. C. Warren	$ 4.00
Hogansville, Rev. P. G. Simmons	3.00
Palmetto, J. C. Hacksfield, Esq.	.20
Crawford, Rev. C. M. Manning	3.60
Banksville, Rev. S. L. Morton	5.00
Brunswick, Rev. E. Lowry	28.09
Boston, Rev. A. W. Walton	3.00
Milledgeville, Rev. W. T. Harris	3.00
Americus, Rev. G. W. Christburg	2.00
Rock Mart, Rev. L. McClarin	4.00
Washington, Rev. S. B. Simms	8.00
Millin,	5.50
Oaky, Rev. I. J. Glass	8.00
Huching, Rev. William Gaines	1.00
Tennille, Rev. R. J. Bailey	2.50
Fort Gaines, Rev. W. H. Wells	10.00
Mobley Pond, Rev. J. W. Hagans	1.60
Chauncey, Rev. M. R. Granderson	2.00
Jefferson, Rev. A. B. Janro	1.50
Dawson, Rev. James W. Walker	6.00
Long Pond, Rev. N. Singleton	2.00
Columbus, Rev. R. A. Hall	12.00
Elberton, Rev. M. E. Cawthorn	2.00
Powlstown, Rev. Alexander Gloves	1.45
Jefferson, Rev. S. B. Jones	2.00
Total	$121.44

GEORGIA.

Cairo, Rev. Howard Bunts,	$ 1.89
Fort Gaines, Rev. R. M. S. Taylor,	6.00
Americus, Rev. M. R. Wilson,	2.00
Girth, Rev. M. L. Robinson,	1.50
Hawkinsville, Rev. W. A. Prime,	3.25
Ellaville, Rev. G. N. Martin,	1.20
Glenmore,	1.83
Canary, Rev. George Arlington,	3.00
Total	$20.67

ALABAMA.

Florence, Rev. S. M. Hawkins	$ 1.70
Florence, Rev. P. H. Goodman	8.00
Sheffield, Rev. P. W. Williams	2.00
Columbia, Rev. B. W. Showman	4.00
Mobile, Rev. W. W. Frazier	11.00
Harrisonburgh, Rev. James W. Briggs	1.44
Allentown, Rev. J. H. Darrison	5.00
Woodstock, Rev. J. W. Fisher,	3.00
Clayton, Rev. E. H. Miller	2.50
Montgomery, Rev. R. M. Cheeks	5.00
Decatur, Rev. E. W. Williams	1.00
Calera, Rev. D. P. Moors	2 00
Montvallo, Rev. A. A. Sansbauch	4.00
Montvallo	5.34
Camden, Rev. A. Hunter	4.10
Stockton, Rev. S. B. Roberts	3.50
Midland City, Rev. W. Clarke	3.50
Glenville, Mr. F. P. Blanding,	.88
Troy, Rev. N. Davidson	4.00
Greensborough, Mrs. S. A. Christian	8.00
Cahoba, Rev. P. G. Phillips	6.05
Allentown, Rev. J. H. Davidson	3.15
Warrior, Rev. T. J. Williams	1.00
Mill Dale, Rev. I. H. Hall	2.18
North Birmingham, Rev. R. Gray	1.00
Total	$ 93.34

Lower Peach Tree, Rev. I. T. Thomas	$ 6.00
Huntsville, Rev. J. C. Rivers	2.50
Woodlawn, Rev. H. P. Patten,	4.00
Whitesburg, Rev. B. T. Ghalstown	5.00
Birmingham, Rev. R. A. Williams	1.25
Bessemer, Rev. G. W. Mitchell,	1.00
Total	$19.75

BISHOP M. B. SALTERS, D. D., 7TH EPISCOPAL DISTRICT, SOUTH CAROLINA.

B, Rev. G. W. Hill	$ 2.00
Wineborro, Rev. S. W. Jefferson	8.00
Anderson, Rev. T. B. Ried,	3.75
Greenville, Rev. C. C. Dunlap,	7.00
Prosperity, Rev. E. E. Lewis,	8.15
Greenwood, Rev. G. T. Coleman	5.96
Clinton, Rev. T. J. Harper	5.60
Winneborough Rev. S. H. Jefferson	3.00
Mt. Pleasant, Rev. J. S. Singleton	4.25
Anneville, Rev. John A. Seal,	2.50
Kinard's, Rev. H. D. Dowoh.	1.20
Winnsborough, J. L. Barker,	4.80
Total	$56.21

BISHOP T. M. D. WARD, D. D., 8TH EPISCOPAL DISTRICT—FLORIDA,

Langtry, J. S. Smith	$ 45
Manatee, Rev. G. W. Hawkins	4.00
Osland, Rev. R. R. S. Quarterman	10.25
Jacksonville, Rev. Joseph E. Lee	42.25
Punta Gorda, Rev. M. R. Mitchell	5.00
Palatka, Rev. M. G. Price	8.38
Tallahassee, Rev. F. Lavetle	5.00
Tampa, Rev. James Dean	2.50
Mandarin, Rev. D. W. Cetlain	9.15
Orange Park, Rev. A. J. Griffin	1.30
Lake City, Rev. A. B. Deadley	3.60
Ocala, Rev. S. D. Stewart	5.08
Waldo, Rev. N. C. Livingston	75
St. Augustine, Rev. M. T. Cary	3.31
Miscosukee, Rev. N. Eavens	1.50
Kissimee, Rev. C. Hill	1.40
Daytona, Rev. W. R. Kellix	1.15
Quincy, Rev. W. H. Humphrey	5.00
Sanford, Rev. S. A. Scott	10.00
New Bertin, Sara Williams	1.70
New Bertin, Rev. F. Brill	1.00
St. Cloud, Rev. John Tillman	1.25
Jacksonville, Rev. W. G. Stewart	20.00
Levyville, Rev. M. Ousley	50
Monticello, Rev. G. W. Williams	3.57
Lakeland, Rev. S. A. Allen	$ 1.00
Ocala, Rev. P. G. Gomens	1.00
Titusville, Rev. J. W. Milton	4.00
Winter Park, Rev. S. A. Williams	6.00
Palatka, Rev. T. N. Wilson	3.00
Inter Lachen, Rev. E. B. Stedum	4.00
Citra Station, Rev. A. Thompson	5.00
Miscosukee, Rev. R. C. Teacher	.50
Total	$172.59

BISHOP B. W. ARNETT, D. D., 9TH EPISCOPAL DISTRICT, ARKANSAS.

Little Rock, Rev. R. O. Moody	$ 1.00
Pine Bluff, Rev. R. W. Wright	10.15
Arkadelphia, Rev. J. C. Peake	2.15
Helena, Rev. W. W. Whitend.	8.00
Fort Smith, Rev. P. W. Wade	6.80
Warren, Rev. D. A. White	4.00
Dalark, Rev. A. B. Turner	10.00
Moulton, Rev. A. D. Miller	2.00
Hamilton, Rev. T. W. Carr	2.00
Pine Bluff, Rev. W. H. Mundy	2.00
Helena, Mr. J. Doitch	1.70
Luna Landing, Rev. D. D. Jinkins	1.00
Hope, Rev. J. W. Johnson	2.50
Altheimer, Rev. S. S. Eason	3.85
Kingsland, Rev. D. P. Jones	2.20
La Grange, Rev. T. S. Shaw	1.05
Sherrill Station, M. C.	7.00
Holly Grove, Rev. R. Johnson	3.00
Dermott, Rev. L. S. Childs	1.00
Des Arc, Rev. A. L. Jackson	1.00
Hot Springs, Rev. G. W. Swan	20.00
Wilmot, Rev. W. J. Baylum,	5.00
Lollie, Rev. I. H. Holland,	1.00
Baxter, Rev. E. Robinson	3.00
Vandale, Rev. Geo. Henley,	.72
Pine Bluff, Rev. J. M. Took,	1.00
Total	$ 103.12

MISSISSIPPI.

Yazoo, Rev. W. F. Dangerfield,	$ 2.00
Oxford, Rev. B. T. Davis,	1.70
Coffeeville, Rev. J. I. L. Harrison,	2.81
Nitta Yuma, Rev. H. R. Solomon,	5.05
Hollandale, Rev. E. D. Dykes,	10.00
Brookhaven, Rev. O. W. Childs	2.80
Meridian, Rev. M. M. Mayor,	5.00
Vicksburg, Rev. H. C. Bruce,	5.35
" Rev. O. P. Ross,	33.35
Mound City, Rev. Chas. Thompson,	1.55
Summit, Rev. J. H. Grant	2.00
Friars Point, Rev. A. H. Mews	2.75
Flora, Rev. J. A. Williams	1.00
Nitta Yuma, Rev. A. Jackson	.85
Senatobia, Rev. J. W. Wall	1.85
Madison, Rev. S. F. Ronennalson	2.55
Campbellsville, Rev. J. H. D. Robernson	11.00
Clayton, Rev. L. H. Wilson	2.40
Benton, P. Cassell	2.00
Osculo, Miss L. Lansford	.50
Total	$96.51

BISHOP B. F. LEE, D. D., L. L. D., TENTH EPISCOPAL DISTRICT OF TEXAS.

Denison, Rev. J. W. Randolph	$ 5.49
Selden, Rev. J. M. Gentry,	.80
Houston, Rev. Y. E. Edwards,	8.00
Wælder, Rev. Frank Pierce,	2.80
Rockdale, Rev. N. S. Jenkins,	8.00
Taylor, Rev. R. Alonzo,	2.70
Brenham, Rev. P. M. ——	4.18
Marshall, Rev. A. M. W. Willite,	1.60
Weimar, Rev. J. W. Willard	4.00
Blooming Grove, Rev. J. W. Jashard,	5.05
Waxahachie, Rev. W. F. Pyle,	5.60
Bonham, Rev. J. M. Anderson,	.80
Liberty Hill, Rev. G. H. Phœnix,	4.80
Willis Station, Rev. Z. Jones,	2.00
Tyler, Rev. D. B. Stoiall,	1.97
Chapel Hill, Rev. W. K. Carson,	6.00
Winchester, Rev. I. P. Payne,	3.55
Dallas, Rev. J. G. Gimes,	6.40
Brazoria, Rev. W. Sample,	3.15
San Angelo, Mr. C. H. Johnson,	3.00
Hillsboro, Rev. C. H. Bell,	6.00
Flatonia, Rev. Pierce,	2.00
Rice, Rev. I. D. Coffee,	3.20
Ennis, Rev. W. J. Brooks	3.00
Beaumond, Rev. W. Jones	6.00
Hearne, Rev. A. M. Gregory	6.00
Green Back, Rev. G. A. Pennon	4.00
Bellville, Rev. C. W. McCoun	3.00
San Marcos, Rev. J. C. Williams	3.20
Quitman, Rev. F. W. Waften	1.00
LaGrange, Rev. J. F. P. Bradley	3.20
Waco, Rev. N. A. Banks	7.46
Houston, Rev. D. H. Hestoh	.50
Patterson, Rev. R. R. Browning	1.95
Waco, Rev. F. C. Denham	8.00
Bastrop, Rev. Geo. Conner	1.10
Cotton Gin, Rev. J. W. Wright	2.00
Bastrop, Rev. W. C. Cole	5.90
Kyle, Rev. C. O. Mitchell	1.00
Mixia, Rev. F. W. Wright	2.00
H. Marcos, Rev. J. C. Williams	3.20
Garland, Rev. O. R. Harris	1.20
Dayton, Rev. A. H. Crawford	1.50
Austin, Rev. R. H. Mason	4.80
——, Rev. H. Levi Trapp	10.00
Palestine, Rev. D. F. Taylor	4.00
Halleckville, Rev. E. Jordan	.80
Elmo, Rev. J. W. Warren	.55
	$176.45

OREGON.

Portland, Rev. G. S. Clark	$2.00
Seattle, Rev. W. W. Grines	2.00
	$4.00

MONTANA.

Helena, Rev. J. P. Watson	$10.00
	$10.00

LOUISIANA.

Jesuit's Bend, Rev. F. Scott,	$ 1.00
Rayville, Rev. F. Tenner	1.20
New Orleans, Rev. E. G. Taylor	10.00
Bonita, Rev. Q. E. Kimble	1.20
Alexandria, Rev. J. E. Elberts,	2.55
Bayou Sara, Rev. J. D. Haynes,	3.20
Amelia, Rev. Lawrence Eastman	2.20
Hammond, Rev. Robert Scofield	30
Covington, Rev. Willis Jones,	1.20
Lamar, Rev. J. A. Robinson	1.60
St. Joseph, Rev. W. W. Hunter	3.60
Bougere, Rev. P. W. Williams,	2.00
Jones, Rev. J. W. Gordon	2.00
Baldwin, Rev. Jos. Swan	80
Bayou Pierre, Rev. C. H. Powell	60
Felixville, Rev. G. B. Bellaps,	80
Newellton, Rev. W. Kichardeen	65
Ashwood, Rev. M. Jackson	80
Angola, Rev. G. W. Allen	4.00
Lake Providence, Rev. W. B. T. Hammond	1.50
Omega, Rev. J. W. Lampton	1.20
Grimsborough, Rev. J. C. Clarke	3.20
Milliken's Bend, Rev. O. L. Cromwell	60
Knox Point, Rev. F. Taylor	1.00
Morgan City, Rev. M. A. Wright	1.00
Charlesville, Rev. J. F. Harrison	3.20
Lake Providence, Rev. J. H. Martin	4.00
Total	$55.95

CALIFORNIA.

Los Angeles, Rev. R. W. Green,	$ 3.66
Oakland, Rev. Viney	10.00
Los Angeles, Rev. J. Pointer	11.00
Los Angeles, Rev. W. H. Nelson	4.25
Sacramento, Rev. W. B. Green	3.66
Total	$32.57

WASHINGTON.

Seattle, Rev. W. W. Grimes	$2.00
Denver, Colorado, F. T. Smith	3.00
Total	$5.00

BISHOP J. M. BROWN, D. D., D. C. L. ELEVENTH EPISCOPAL DISTRICT—DECEASED—TENNESSEE.

Shelbyville, Rev. J. A. Jones,	$ 2.25
Memphis, Rev. C. B. Shaw,	5.00
Columbia, Rev. J. H. Turner,	3.00
Total,	$10.25

KENTUCKY.

Midway, Rev. Jesse Asbury	$ 2.50
Ashland, Rev. R. Davis	2.25
Greenup, Rev. C. C. Camnon	1.43
Macksville, Rev. P. A. Nicols	1.75
Paducah, Rev. T. D. Hibbs	5.00
Williamsburg, Rev. J. W. Collins	6.20
Paris, Rev. J. P. West	3.00
Louisville, Rev. Evans Tryee	5.00
Cattleburg, Rev. G. F. Davis	4.50
Danville, Rev. J. H. Banks	7.36
Frankfort, Rev. J. M. Turner	10.00
Total	$48.99

BISHOP H. M. TURNER D. D., LL. D.—12TH EPISCOPAL DISTRICT, MICHIGAN.

East Saginaw, Rev. G. W. Brown	$ 1.50
Grand Rapids, Rev. W. S. Kane	5.50
Pontiac, Rev. A. McCallum,	1.68
St. Joseph, Rev. S. P. Pealler,	6.50
Adrain, Rev. H. E. Stewart,	3.00
Jackson, Rev. A. L. Murray,	2.50
Ann Arbor, Rev. Milton W. Gray	4.00
Lansing, Rev. C. R. Collins,	2.00
South Bend, Rev. R. Jeffries,	6.40
Fort Wayne, Rev. Wm. Collins,	35.00
Total	$68.00

BERMUDA.

Hamilton, Rev. J. Porter	$ 58.52
St. Davids,	
Somerset,	
Port Royal, Rev. E. M. North	2.68
Crawl, Rev. J. R. Dover	44.40
Tuckerstown, Rev. J. Simmons	3.00
Total	$ 108.60

EXHIBIT OF RECEIPTS, FROM EPISCOPAL DISTRICTS, ENDING JUNE 12TH 1893.

First District	$ 788.33
Second "	374.98
Third "	28.89
Fourth "	239.68
Fifth "	466.56
Sixth "	371.77
Seventh "	56.26
Eighth "	172.09
Ninth "	200.13
Tenth "	47.24
Twelfth "	135.28
	tf

A SUMMING UP.

Rev. D. E. Johnson, Founder of The "Afro-American Steamship and Mercantile Co.," has Parting Words for Friends of a Negro Ship Line.

The failing condition of my health emphasizes the admonitions given so often during the last three months by pain and fevers and physicians of nearly every city which I have visited that I must rest awhile from active service and especially lecturing and traveling. I now feel that since one of the objects of my trip has been accomplished, it would be an injustice, not only to my family, but to the cause itself, if I do not immediately desist and go to the Rocky M

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and bi-monthly from Atlanta, Ga., United States of America, and the price for the present is only 50cts a year; single copies 5cts each. It will contain Missionary news from our Home and Foreign Mission stations, and what missionaries are doing in all parts of the world to bring the nations of earth to our Lord Jesus Christ. It will contain items also relative to the progress being made throughout the world by the African race and their descendants elsewhere.

Bishops, Presiding Elders, and Ministers of the Gospel and their wives are Agents for the VOICE OF MISSIONS.

Address Mrs. C. E. Young, Secretary, 30 Young street, Atlanta, Ga., who will receipt for all moneys. Missionary items, or communications for the paper will also be addressed to her, as the editors will often be absent from the office, but who will, however, inspect everything at the earliest convenience upon return. Should any subscribers, or anyone having business with the VOICE OF MISSIONS not be treated satisfactorily, write to H. M. Turner, 30 Young St., Atlanta, Ga., and the matter will be righted at once, or upon return, if absent, or address Dr. W. B. Derrick, Room 61, Bible House, New York City.

We earnestly invoke the aid of the ministers' wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of its redeemer. Sisters, will you join and help, as the sister of Moses joined with him? MANAGER.

EDITORS:
Bishop H. M. Turner, LL. D.
Rev. W. B. Derrick, D. D.

ASSOCIATE EDITORS:
Bishop A. Grant, D. D.
Bishop J. A. Handy, D. D.
Rev. John C. Brock.
Rev. J. B. Stansberry, D. D.
Rev. R. M. Cheeks, B. D.

A GREAT CALAMITY.

AWFUL! AWFUL! AWFUL!

Our readers will see from the Easter Sabbath list published in another column, that the A. M. E. Church has been visited by a direful calamity. Nearly all of the big churches in the connection, whose membership numbers [from one to four thousand, are not found in the list. The pastors of these churches are supposed to have been the most learned, eloquent and progressive ministers in the connection, and no one would dare presume they were heaven-defying and hell-daring enough to do nothing for the cause of missions on the day set apart by the General Conference to raise moneys to aid our starving missionaries, and assist in extending the church of God. But as their names do not appear among the churches that did contribute, it is natural to suppose they have been swallowed up in an earthquake, consumed by fire, bitten by serpents, devoured by lions, washed away in a flood, or blown to the four quarters of the globe by a cyclone, or some other dreadful calamity has overtaken them. Let every one, who has a heart and a soul, take out his bandanna and wet it with tears.

Here is a list of our big churches which are numbered with the dead and lost:

Big Bethel church, Philadelphia, Pa.

Big Union church, Philadelphia, Pa.

Big church, Raleigh, N. C.

Great big church, Norfolk, Va.

Big church, Richmond, Va.

Mammoth Metropolitan church, Washington, D. C.

Big church, Springfield, Ill.

Great big church, St. Louis, Mo.

Great Big Bethel, Atlanta, Ga.

Big church, Birmingham, Ala.

Big church, Macon, Ga.

Mammoth Emanuel church, Charleston, S. C.

Great big Mt. Zion church, Charleston, S. C.

Great big Morris Brown church, Charleston, S. C.

Big church, Columbia, S. C.

Big church, Little Rock, Ark.

Big church, Natchez, Miss.

Big church, San Antonio, Texas.

Big church, Galveston, Texas.

Big church, San Francisco, Cal.

Mammoth church, St. Paul, Nashville, Tenn.

Big St. John church, Nashville, Tenn.

Great big Avery chapel, Memphis, Tenn.

Big Andrew Chapel church, Memphis, Tenn.

Big church, Denver, Col.

Big church, Lexington, Ky.

Big church, Detroit, Mich.

Great big rich Charles Street church, Boston, Mass.

Big church, Newport, R. I.

And several others not in this enumeration.

Rev. J. B. Stansberry, D. D., saved the big church in New York by raising one hundred dollars, and stands before earth and heaven as the prince of pastors in the A. M. E. connection.

Great Big Bethel Church, Baltimore, Md., after much labor gave birth to the sickly infant of fourteen dollars.

Great Big St. Phillips Church, Savannah, Ga., squeezed out twelve dollars.

Great Big St. James Church, Columbus, Ga., just did reach twelve dollars, also.

Big St. James Church, New Orleans, La., did manage to raise ten dollars.

Big Camden Church, New Jersey, grunted and raised five dollars, while Little Fort Wayne, Ind., with twenty-two members, raised thirty-five dollars.

Big Church Montgomery, Ala., sung the doxology to the tune of five dollars.

Others could be added to this list who did comparatively nothing, yet they stand far higher in the sight of God than they who did nothing at all. If these churches are still in existence and the Bishops do not remove every pastor who did nothing and send them out on missions, the Bishops ought to be removed from office.

It will be seen from the list as reported by Dr. Derrick that nearly all of the missionary money raised on Easter Sunday was raised by the poor churches and the common preachers. The aristocratic pastors, to a few exceptions, have done nothing, which shows the folly of keeping one set of men in big churches from year to year and another class in the woods forever. Men are big in proportion to their works and not in proportion to their indifference about the extension of the church of God. Several of these big pastors, who did nothing for the cause of missions never built a church, or planted a mission in their lives, and never will at this poor dying rate.

We are sure some one will become offended at the writer for these remarks, but they can not get half as mad as God is with them for their wicked indifference; so we rest the case between them and their Maker.

READ AND NOTE.

Rev. Reuben A. Sealy, P. E., writes to inquire if he shall have the ministers of Demerara and elsewhere in the West Indies to report in person to the Bermuda Annual Conference, as the Bishop seems to be slow in getting out there? Yes, Elder Sealy, let them report in person to the Bermuda Annual Conference. I shall not visit the West Indes nor any other foreign field until our church awakes to its missionary responsibilities. Our last Easter Day Missionary rally will not enable us to pay the debts incurred by my predecessor, and while I could accomplish wonders if I had the means, the A. M. E. Church forbids my doing it, by failing to furnish me with the necessary money, when she is able to do it. If she wants me to stay at home, Then I will stay, and thank them for the opportunity, although somebody may turn up in hell for tying my hands and feet when I am almost dying to extend our church. Thank God, however, everybody knows I will go and Work too, if they will give me the opportunity. Nobody will charge me with having a lazy bone in my body. When I returned from Africa, I expected to find at least ten thousand dollars in our missionary treasury, but I found less than three thousand dollars. This amount does not begin to pay up old debts. The House of Bishops say, however, they will unitedly move the church to raise twenty thousand dollars at our next great rally, so I shall wait and hope for better days for our foreign missionary work.

H. M. TURNER.

THE CHAUTAUQUA AND THE NEGRO.

With all the prejudice, social and otherwise, that the Southern whites exhibit toward the colored, we must say with credit to the Atlanta Chautauqua that they made ample provision for the colored people to come and hear the lectures and partake of every pleasure and enlightenment that the whites enjoyed. They gave them a row of seats which would accommodate from twelve to fifteen hundred in every particular as good as the whites had themselves, and just as convenient, yet scarcely fifty colored people attended during the whole two weeks' session, yet a thousand dollars' worth of benefit could have been gleaned by any one who would have attended. They gave out forty free tickets to the colored ministry and about seven availed themselves of the privilege.

PROF. W. H. COUNCILL, President of the State Normal and Industrial College at Huntsville, Ala., evidently made a fine impression in discussing the race problem in Mobile on July 14th. The Daily Register is flushed with compliments for him. Prof. Councill is an able man, if he would let himself go—much abler, indeed, than he himself realizes.

AFRICAN LETTER FROM REV. J. J. COKER.

The following letter from Rev. Coker, the pastor of our mission work at Magbelly, will speak for itself. Elder Frederick has already apprised the church of the dreadful visitation and the same has been published in the Christian Recorder and the VOICE OF MISSIONS. Will not some of the good brethren send Brother Coker some of their spare books and help him to something to read? And will several who did nothing on Easter Sabbath send him a dollar to help him get some clothes? God pity the soul who cannot feel in the houg of such distress.

Address Rev. J. J. Coker, Freetown, Sierre Leone, West Africa.

ALLEN'S MISSION STATION,
MAGBELLY, June 9, 1893.

Bishop H. M. Turner, D. D., L.L.D.:

My Dear Father—I presume by this time you shall have reached your destination. It affords me the greatest pleasure when I realized the fact that you were preserved by the Almighty, that during your stay with us you have not had the fever. May the Lord bless your dear soul. Everything was looking bright with us here and every prospect seemed very pleasing since we commenced our new conference year. Our Sunday school was so full with both naked and clad children that I am obliged to ask the use of a verandah to teach the children. Our day school, as well as the church, was equally flourishing. Two adults have entered their names for baptism. Satan did not like the sight that his kingdom will shortly be set at naught at Magbelly. He made some attempt to overthrow our work. The first attempt he made was to put into the head of a Sierra Leone who went about with lies to the king of the country talking mean things of our work, but we persevere and his attempt came to naught. His second attempt was by setting the towns in great flames, which consumed 122 houses. A day before the conflagration I left the town for my half year's itinerant tour, about sixty miles away from home, leaving the station with Bro. Schlenker. On my return (three days after the fire) I cannot make out the place where my house was situated. I met Bro. Schlenker half naked. I enquired, "is nothing taken from the house." A boy said, "yes sir, one singlet, sir." I said, "praise be the Lord." So, my father, you can very well see that I lost all my things, besides all my mission books. Even our pulpit Bible was burned. One of our mission boys named James Benker, who went with us, said "Master, though I have lost all my things, ar no care for dat I go burn, but ar go die for the Bibles." These words were repeated over four times by James. Joy filled my heart in distress, but greatly encouraged by James. Both myself and Schlenker, the mission interpreter, are penniless, bookless and half naked, but glad to say that we are not discouraged from our present condition, for we know that we have always been receiving good from the Lord, and if it pleases His goodness to try us we will meekly say: "Submissive to thy will, O Lord, we mourn but not repine." At the same time we beg our friends in America for all old books lying on their library. My books are all consumed, even my discipline by which I am to govern my church. I do not mean to tire you with a long letter, but need your prayers and the prayers of all lovers of foreign mission fields. I repeat again, God bless you, my father, is the prayer of your son in Christ. J. J. COKER.

CHRISTIAN RECORDER.

The Christian Recorder, after many years, appears in a character that creditably represents the church, which is the first instance of the kind since the days of Rev. Elisha Weaver. When I showed Bishop Grant, some months ago, the files of the Christian Recorder as edited and published by Bro. Weaver, he was astonished. He never dreamed that the church had been in possession of such an organ. If the learned editor of the Christian Recorder will now glean from other papers and great centers of thought and information upon practical religion, missions, temperance and such like, and do away with so much nonsensical correspondence that means nothing and no one cares about beyond the sphere of the writer, he will make the Recorder a blessing to the church. It will raise a row to do it, but I would do it or die.

SOME of our ministers have been trying to pick flaws in the life and deportment of Presiding Elder Vreeland and Rev. A. L. Ridgel. They may have their faults, and anybody would have faults, in their estimation, who will go to Africa and try to do something. We have only to say, whatever may have been their faults, they are Christian heroes, and are better men in the sight of heaven and earth than the missionary robbers who have tried to defeat the purposes of God and send the heathen to eternal damnation by snatching from their parching lips the waters of life. We had rather be a horse thief than a missionary robber. Dry up, you blab-mouth hypocrite, and go fast and pray.

BISHOP PAYNE, who is already immortal, has added new lustre to his immortality, by the great ladies' mite missionary convention which he presided over in Columbus, Ohio. We hear a hundred or more ladies met the venerable sage and the convention was grand.

WILL you have the kindness to settle for the VOICE OF MISSIONS? We would be very thankful.

BUSHELS OF CALLS.

Every day we are called upon by letters and telegrams to come here, and go there and preach or speak upon Africa. We have been compelled to decline in every instance, such a pile of mail met us here upon our return from Africa. We have not been able to put foot in Michigan or Canada since our return. We write from 9 o'clock every morning until 3 o'clock next morning, except when the weather is too hot in the day, then we sleep and write all night. But many letters and cards will have to go unanswered. Think of twenty letters a day!

HON. C. H. J. TAYLOR, editor American Citizen, while an iron-clad democrat, is undoubtedly a man of brain, but we did not believe he had the courage in the face of his political affiliations to write the following, and publish it in his paper. It proves one thing if nothing more, that he has the courage of his convictions and bids defiance to public opinions when prompted by the impulses of his manhood. No other Negro in the country could say this but Mr. Taylor without being lynched or run off.

"We would say the way to stop lynchings is to stop committing rape, but when we remember that too often it is rape instead of rape we are bound to say: The way to stop lynchings is to die fighting, you must die any way make it your business to kill as many as possible before you go. Load your Winchesters and revolvers and fight while life is in your body, keeping ever in mind that God hates a coward and a grown cry baby. Lynch law must go. Organize everywhere for the observance of law and order.

Dr. Talmage, who preached before the Atlanta Chautaugua to at least 8,000 people, and whose fame is world wide, announced the chapter and verse and read his text from memory and preached for an hour or more without a sign of manuscript or paper: yet the gospel flew from his lips like emissions of flash lights. The time was, when he wrote his sermons and had to confine his eyes to paper like a school boy reading an essay. We do not believe, that God ever called a man to preach who had to depend upon an old manuscript and carry it around through the country till it became as greasy as a dish rag. It shows, that either sense or faith in God is wanting. A few head lines may be useful at times when some historic or doctrinal point is to be presented.

THE horrible, brutal, savage and fiendish lynching of Seay J. Miller, of Springfield, Ill., at Bardwell, Ky., on July 7th, on a flimsy suspicion that he murdered two young white girls a few days prior, is a disgrace to any country calling itself civilized. Mr. Miller was as innocent of that charge, in our opinion, as an angel in heaven. At all events he was innocent until tried in the civil courts and convicted by an impartial jury. The murder of the two white ladies was a dreadful deed and the wretch needs the curses of earth and heaven who did it, but the guilt of Miller was not established, nor was any effort made to establish it. Yet we will wager anything that the colored people of Illinois will not even call a convention and denounce the action of the mob by either speech or resolution. What cowardly coons we are.

WE have been denounced and ridiculed a thousand times by a number of these mushroom pimps who know how to scribble a little on paper for the public press, because we believe in the sentiments of Patrick Henry, "Give me liberty or give me death," and as a remedy for the lynching horrors that is exterminating the colored race, favor a moderate emigration to Africa. Yet these blab-mouth denouncers of African emigration are too cowardly, worthless and ignorant to even call public meetings and brand with infamy the inhuman fiends who are deluging the land with our blood. We have nothing but unutterable contempt for this vagabond and worthless set of brayers. Go ahead, gentlemen; say what you please.

REV. G. G. VREELAND, presiding elder of the Liberian Annual Conference, writes from Lower Buchanan, Grand Bassa county, Liberia, West Africa, and states that he has had an attack of fever, but is now convalescent, and says: "Have no fears in regard to me. I shall pull through all right, and if you will give us money to help us our church here will bloom as a rose." Our readers will remember that Presiding Elder Vreeland and Rev. A. L. Ridgel and wife accompanied us to Africa. Elder Vreeland is an able preacher and a stirring man, and things will move if God spares his life.

REV. DR. JAMES PORTER, of Hamilton, Bermuda, and Rev. J. R. Dover, of Crawl, Bermuda, although both are virtually on missions, have displayed a missionary generosity that entitles them to the gratitude of the church.

IF our readers and agents will pay up the VOICE OF MISSIONS will continue to exist, otherwise it cannot.

Donations for our fire-consumed missions at Magbelly, Sierra Leone, Africa.

Rev. A. O. Barfield, of Ashford Ala. writes: Here is $1.00 to help Magbelly. Who will be the next to send a dollar or more? Fill up the blanks below.

Rev. D. O. Barfield,	$ 1.00

A MISLAID CONTINENT.

Now let us run the list over,
Of men preceding Christopher,
Who came before Columbus came, that lagyard dull and slow;
Those early Buddhist missionaries,
The first religious visionaries,
Who thirteen hundred years ago discovered Mexico.

An Irishman named Brendis
(The list is never ending)
He crossed the Sea of Darkness, crossed the wild, untraveled main.
He thought that he would try a land
Some miles away from Ireland,
So he, twelve hundred years ago, discovered us again.

Leif Ericson, the Norseman,
A regular old sea-horseman,
Who rods the waves like stallions, and couldn't endure the shore,
Five hundred years thereafter
Said to his wife in laughter
"It's time to go and find, my dear, America once more."

And so he went and found it,
With the ocean all around it,
And just where Brendin left it five hundred years before;
And then he cried "Eureka
I'm a most successful seeker:"
And then—went off and lost it—couldn't find it any more.

They fought the sea, and crossed it,
And found a world—and lost it—
These pre-Columbian voyagers were absent-minded men.
Their minds were so preoccupied
That when a continent they spied,
They absently mislaid it and it couldn't be found again.

But Columbus when he found us
Somehow kept his arm around us,
For he knew he must be careful when he found a hemisphere,
And he knew just how to use it,
And he didn't misplace and lose it,
And mislay it in a corner where it couldn't be found next year.

Like a pretty worthless locket
He didn't put it in his pocket
And drop the New World through a hole that he'd forgot to mend;
But he kept his eye upon it,
And he kept his finger on it,
And he kept his grip upon it and held on it to the end.

—Sam Walter Foss, in Yankee Blade.

"Old Rags and Bottles."

AMY RANDOLPH.

TINKLE, tinkle, tinkle!"

It was no sound of sheep-bells on the Apennines, no chiming of the Angelus at twilight across empurpled vineyards and Pontine marshes, yet it had a cheery echo under the white-blossomed elderbushes and close to the old farm, even though it was only a string of bells stretched across a wagon and agitated by the jog-jog of an ancient white horse, that was as blind as the little god of love, while a shrewd old man trudged beside him, guiding his devious way.

"Tinkle, tinkle, tinkle!"

"Anything in my line to-day, squire?" asked Moses Milton, checking his march as he caught sight of Mr. Ralston gathering the early apricots from the sunny side of the wall.

"Git out!" was the terse reply.

"Rags?" suavely added Moses, stretching his neck to look at the red-cheeked beauties whose subtle fragrance filled the air. "Bottles? Old iron? Noospapers?"

"Git out, I say!" growled Ralston, never once glancing up from his occupation. "I hain't no time to bother."

"No offence, I hope?" said the indomitably cheerful itinerant. "I seen an old wood-stove in the shed as I came by."

"Well, and if you did, what business was it of yours?" retorted Ralston.

"Wal, none, not if you look at it that ar' way," said Moses. "But if so be as we could drive a trade—"

"We can't then, and there's an end on't," answered Ralston.

And after one or two second's further waiting, Moses Minturn chirruped to Old Gray, and once more the bells jangled merrily on the air indicative of a move.

"Strange how persistent them miserable creatures is," thought Farmer Ralston.

"Strange how crabbed Simeon Ralston gets, as he gets older," meditated Moses. "If that ar's what money brings with it, I, for one, don't wants to be rich. Get up, Old Gray."

Farther down the lane, however, where the ripening blackberries hung their knobs of jet on every bough and spray and the sound of a little brook somewhere in the distance made a dreamy gurgling, Moses Minton came across Mrs. Ralston, a fat, comfortable old dame, as unlike her husband as the motherly barn door hen is unlike the gaunt, high shouldered game cock.

"Well, I declare," said Mrs. Ralston, "if I wasn't jest a-thinking about you, Mose Minton!"

"Was you, though?" chuckled the old man. "Anything in my line to-day? Woo-oa, Gray! I sw'ar to goodness" (as the old horse contentedly buried his nose in a green bank) "that there critter couldn't find out where the clover crumps grow no better, not if he had forty pair of eyes, instead o' being stun-blind!"

"Me and Comfort, we was a-sayin'," contentedly purred on Mrs. Ralston, who was in full pursuit of a flock of lemon ducklings who were evading her guardianship in every direction, "that you hadn't been along in quite a spell. And the bag of mixed rags is quite full, and there's a lot of old numbers of the Missionary Review, and— But don't speak so loud. I kind o' don't want father to hear, he's so mortal set ag'in' partin' with anything. It's kind o' second nature to him to hoard up things; and as he gets further on in years, he's more set in his ways than ever. Jest you come round the back door. He's out and Comfort is out, and now's a first-rate chance to get rid of the old wood stove as has been rustin' in the shed for a hull year."

Moses Minton's eyes twinkled. It was not the first time he had become an accessory to just such harmless domestic plots as this.

"I'm at your orders, mum," said he.

"And prices warn't never better for rags nor wuss for me. Half a cent a pound is what we're agivin' for old iron now."

"Taint much," said Mrs. Ralston.

"It's better than nothing," argued Moses. "And really, now, ain't it with that to get a lot of old truck out of the house?"

"Well, I dunno but what you're right," said Mrs. Ralston.

And while Mr. Ralston was yet calling out the ripest and deepest-colored of the apricots for an especial order for a dinner party at Doctor Jessup's on the hill, old Moses loaded up his cart with the rusty wood-stove in the center of the bags of rags and bundles of old newspapers and drove away, jingling his bells through the purple twilight to the infinite disgust of the gray horse who knew an Eden of clover and daisies when he found it and was correspondingly reluctant to leave it.

Presently Comfort Ralston came in; a tall, rosy girl with limpid brown eyes and luxuriant auburn locks pushed off her fair, freckled brow.

"Am I late, mother?" said she. "But they kept me longer than I expected."

"La, child, no," Mrs. Ralston responded. "I hain't but just hung the kittle over. I'm sort o' behindhand to-night. Old Mose Minton has been here, but don't, for goodness sake, tell your father! And I've sold the rags and all them old paper and the wood-stove out in the shed."

"Mother! The wood-stove?"

"I got forty-five cents for it," said Mrs. Ralston. "And it wasn't no use to us, all rusting away there."

"Has he gone, mother?"

"Your father? Why, no, he's busy with them apricots out by the orchard wall for—"

"N, I don't mean father, I mean Moses Minton! Has he gone?"

"More than half an hour ago," said Mrs. Ralston, scooping the tea out of a little japanned tea-caddy with leisurely composure. Comfort turned red, then white. She made a step toward the door, but almost instantly checked the movement.

"It's no use," she said, to herself. "I must wait until to-morrow."

The morrow's sun was well sloping on toward afternoon, when Mr. Ralston hurried into the kitchen where his wife was pricking plums to preserve, piercing each purple sphere with a relentless fork.

"Mother," said he, "be I gettin' blind as well as deaf, or be I losin' my senses? If I ain't, where's that old sheet-iron stove as used to be in the corner of the wood-house?"

Mrs. Ralston's guilty conscience sent the red in a hot flood to her cheeks.

"That sheet-iron stove, Simeon?" said she. "Why—I sold it!"

"Sold it!" shouted Ralston. "When? Why?"

"Yesterday afternoon," said the old lady. "To Mose Miton, as goes around with the rag-and-bottle wagon. It wasn't no use standin' there—and he gin me forty-five cents for it."

"Forty-five cents!" roared Ralston. "For—ty—five—cents!"

And he rushed frantically out of the house.

"Mercy on me!" said Mrs. Ralston. "Is father crazy?"

About that time, Mrs. Minton, the tall and gaunt helpmeet of the itinerant hero, was down in the cellar of her house, rooting in the ash-drawer of the identical wood-stove which her husband had bought yesternight; while Comfort Ralston, upstairs awaited the result of her investigations with a palpitating heart.

"Here it is!" said Mrs. Minton. "A flat packet of papers! And it's a good thing you thought of it afore Mose had carted it off!"

"Quick! Give it to me!" fluttered Comfort, as she caught sight of her father's figure trudging up the lane. "Let me get away before father comes! Mind, Mrs. Minton, not a word of this to him!"

And away she ran, disappearing into the pine woods before Mrs. Minton could realize what it all meant.

"Well, I never!" said Mrs. Minton. "Then it's true that she and Ben Blifil are engaged ag'in her father's wishes! And these is love-letters. Well, I do declare! Nobody needn't never tell me that there ain't no romance, even in the rag-and-bottle business!"

Then entered Mr. Ralson, panting and perspiring with the haste he had made.

"Be you Mis' Minton?" was his curt address.

"Yes, please, sir," said the old woman, smoothing her stiffly starched white apron.

"Your husband bought a sheet-iron stove at our place yesterday—the Ralston farm—didn't he?"

"Yes, sir," a little timidly. "It's in his way of business, you know, sir."

"Yes, I know. But there was a package of papers in the pipe-joint—"

"No, sir, it wa'n't," said Mrs. Minton, temporarily thrown off her guard. "It was in the ash-drawer, for—"

And then, remembering herself, she screwed her lips close together and grew very red.

"Where is the stove?" ejaculated Ralston.

"Down cellar, sir," said Mrs. Minton. "Look for yourself. I'm sure I don't want nothin' to do with none of your papers!"

And down rushed Simeon. In half a minute he returned, evidently much relieved.

"They were in the ash-drawer," said he, "and your husband must ha' changed 'em around! I declare, between meddling men and meddling women, I'm 'most ruined!"

"Dear me!" gasped Mrs. Minton, looking feebly after him as he strode away. "There ain't neither beginnin' nor end to all this fuss. What will Moses say when he comes home!"

Once safe in his own room at home, Mr. Ralston fitted on his spectacles and hurriedly opened the fateful package.

"Fangh!" he cried, dropping it in dismay. "It's a pack o' love-letters! 'My own love!' 'My dearest treasure!' 'Yours until death!' What are these? And where's my five United States bonds for a thousand dollars each?"

He was answered sooner than he had expected, for while the exclamation yet hovered on his lips, Comfort rushed in with clasped hands.

"Father," she cried, "here is something that belongs to you! Some government bonds with your name on them! And, oh, where did you get Ben's letters?"

"Ben's letters, eh?" said the old man, a slow smile breaking over his face. "Well, here they be. A fair exchange ain't no robbery."

"Father"—the girl's head dropped on his shoulder, the tears sparkled in her eyes—"you know it all now. We love each other. We shall be wretched unless we can be united. Take back what you said, father. Do not forbid us to be happy, dear, dear father!"

"Well, well," said Ralston, ready to concede anything in the immense relief of recovering the treasures that had been well-nigh lost, "have it your own way, if the case is really so bad as that. Folks says Ben's business is lookin' up of late, and p'r'aps he'll make a decent sort o' husband for you yet."

"Oh, father! Oh, father!"

"There, there, Comfort, don't squeeze me so everlastin' close," remonstrated the old farmer. "But it's sort o' queer, now, ain't it, that we should both hev' selected the same hidin'-place for our things, eh? Like as old raven and a young un, eh?"

And Comfort Ralston hastened joyfully to her mother to impart the glad tidings.

"It never would have happened, mother, if you hadn't sold the old stove! Oh, you should have seen father's face!"

And ever afterward the sound of Moses Minton's jangling bells was music in Comfort Ralston's ears.—New York Ledger.

An Artist Helps a Fakir.

Usually stories regarding the personal characteristics of foreign actors precede their arrival in this country, but the general rule does not seem to have been observed in the case of George Grossmith, the London comedian, who recently returned to England after a brief engagement in the East. He left many friends and admirers in this country, and if half the stories now told of him are true he must be one of the kindliest of men. One is related by the Buffalo (N. Y.) Commercial of his being in an inn at a well-known seaside resort, one evening, when a forlorn traveling "reciter," of the type as pathetically well-known to England as to America, gave a so-called "entertainment" in the drawing room. Like some of its sort, it was wearily unentertaining, and when he passed around his shabby hat at its conclusion it was but to gather a lenten harvest of half-pence. As, disheartened enough, the fakir was leaving the room, Grossmith, just entering, caught a glimpse of his downcast face and empty hat. Straightway grasping the situation, Grossmith signalled him with a gesture to remain, and taking his stand at the end of the room, said, "Ladies and gentlemen, as the next number on the programme, I will give you a humorous sketch;" and thereupon did so in his most inimitable style. Amid the rapturous applause which followed, he proceeded to pass around his hat, exactly as his predecessor had done. The situation was appreciated; silver, in coins of generous size, promptly weighed it down. Grossmith rejoined his humble fellow entertainer; the modish hat emptied itself into the shabby one. Over them Grossmith smiled his own sly, quaint smile; and "Well, we've done pretty well this evening, haven't we?" said he, and was off before one could say "thank you!"

Captured by a Sleeping Beauty.

When I was last summer in Denmark, I went to Primkenau, where the Dukes of Augustenburg had their residence. The Empress Augusta Victoria was born and brought up there. The Empress, as a child, had known, I was told by a member of the little ducal court, the Emperor in childhood. But going to Cassel, and then to Bonn as a student, he lost sight of her. The acquaintance was renewed under romantic circumstances. When he was twenty, or thereabouts, he was sent in the early summer on a tour to Holstein, and extended it to Primkenau. The young Princess was a finely grown girl and blooming as a rose. She somehow heard who was coming and dressed in her best to receive him. Growing tired of waiting she got into a hammock swinging in an arbor, which was scented with freshly-blown lilac. There she fell asleep.

The wandering Prince came by the arbor, saw the sleeping beauty, and was conquered. It is said that as he was gazing on her she was dreaming that, more fortunate than her mother, she was being wafted to a magnificent throne, and that an imperial crown had descended on her head. William did not mean to disturb the sleeping beauty, but, as usual, he was in uniform, and the dragging of his sword on the asphalt of the summer house and the clanking of his spurs betrayed him. She awoke and saw a pair of eyes that looked love at hers and then she rushed away toward the residence. Presently her governess came to tell her that the Crown Prince of Prussia was there. Her mother, the Duchess dowager, being ill, it devolved on Augusta Victoria to do the honors. She hastened to welcome the illustrious visitor. He lost no time in declaring himself her lover, and they were engaged before he left the house.—London Truth.

Wild Camels of Europe.

That there is a part of Europe where the camel lives and breeds in a wild state might reasonably be doubted, yet such is the "Bœtican wilderness," in Spain. Camels were first introduced from the Canaries in 1833, and for some years used as beasts of burden in the province of Cadiz. Railways rendered them useless, and there being no market for the "desert ship," the discarded beasts were permitted to run at large, and at this moment some of their descendants live and flourish in a state of nature—quite wild and practically ownerless.—New York Post.

A Queer New York Industry.

Artificial flowers and plants are made in the French quarter, together with the implements required for that purpose. The die-sinkers are a deft and picturesque class, nearly all being foreigners, and the grimy workmen in sabots indicate that the wearers are still, in most essentials, Europeans. The implements are made with great nicety, and the workmen must possess a certain artistic faculty, as the forms are of great beauty, and he must be able to copy with exactitude the leading characteristics of leaves and flowers.—New York Mercury.

NAVAL EXHIBIT.

THE NEW NAVY ILLUSTRATED AT THE FAIR BY THE ILLINOIS.

Complete in Every Detail Except Sails and Rigging—A Type of the Finest Naval Vessel Known to the Public.

AT the World's Fair Uncle Sam exhibits the finest ship that has ever been shown to the public. She lies by the side of a long pier that runs out into Lake Michigan, and there is no danger of her breaking loose from her moorings and floating away, for the very good reason that she is built there and that she couldn't float at all if she were moved. Her name is the Illinois and, says the Washington Star, she is the naval exhibit at the Fair. She is the largest man-of-war in the navy, but when the big battle ships Indiana, Massachusetts and Oregon are completed there will be three others as large as she.

She is decidedly a novel ship, for she is built of brick upon piles and heavy timbers. Any one who sees the big ship at a distance of 100 yards might easily be fooled into the belief that she is a genuine modern man-of-war waiting for her orders to proceed to some far distant shore "to protect American interests." But a close inspection shows her in her true character—a perfect model and one that enables any one to learn all that is to be learned about the fighting ship of the present day. Along the water line she measures 348 feet; her extreme breadth is sixty-nine and one-quarter feet; her displacement is 10,231 tons; if she could move she would go at the rate of fifteen knots an hour, propelled by two sets of triple-expansion engines, with a horse power of 900. As it is, of course she has no engines, as the berth-deck rests on the timbers and piles which are the ship's foundation. On the berth-deck, however, is a very extensive exhibit, not only of the fittings and fixings which would belong there as to a man-of-war, but of other things also which illustrate the functions of the Navy Department.

This berth deck is built of Georgia pine, and at those places where there should be hatches and scuttles leading down to the lower deck there are very excellent dummies, so as to make it all look real. Above the berth deck is the main deck, which is also constructed of Georgia pine, and here there are thirteen-inch turrets, places for rapid-fire guns and the usual fittings for "working ship." There are genuine hatches and skylights for the greater convenience of the use of the berth deck. There is a large military mast constructed of steel plaiting, stiffened with iron, and on top of this is a signal mast. The larger mast is hollow and a person can climb up inside of it by means of a Jacob's ladder. The turrets on the deck, in which are the big guns, are a very good imitation of steel armor plate, being made out of wood framing covered with cement.

On the berth deck are two rooms, one in the bow, the other in the stern, for torpedoes. They inclose tubes from which the torpedoes may be fired. There is also a captain's cabin fitted up very handsomely, ward room, store rooms, a paymaster's room, a dispensary, etc. Then come windlasses, boat davits, pumps, water-tight sliding doors, water-tight swinging doors, "chocks," "winches" and the thousand and one details of a ship. A novelty among these details is the Franklin life buoy. It comprises four water-tight air chambers of sheet copper. One man can be easily supported by it and three men can hang on to it in the water. It is unique in that it has automatic lighting apparatus and torches for night signals. The illumination is effected by phosphide of calcium in two small tin cases. If a wreck occurred at night and the life buoy followed directions closely, anybody fortunate enough to get hold of it would find himself the center of the most brilliant kind of stage light. It is hardly necessary to say that the Franklin life buoy is thus far simply a brilliant experiment.

There is one thing, of course, in which the Illinois is lacking. There are no rigging and sails, for these are bits of antiquity that are no longer used by the most fashionable ships.

Another very interesting part of the exhibit is that devoted to flags and signals. Here you can see the President's flag, the flag of the Secretary of the Navy and those that belong to admirals, rear-admirals, commodores, etc.; also the flags of all Nations, of which there are no less than forty-three, including such powers as Korea, Madagascar, Tunis and Liberia. The last named, by the way, is the same as the American flag, except that the blue field contains only a single star.

There is a library, too, such as ships are allowed to have by the Navy Department. It begins with a Holy Bible, includes a copy of the Constitution of the United States, laws relating to the navy, Webster's Dictionary, books on electricity, seamanship, histories of many kinds, biographies and books of travel, but there is not a single novel.

When the Illinois was illuminated for the first time the great crowd in the grounds was fairly taken aback at the splendid appearance she presented. She has a full supply of electricity, and she applies it according to the most approved methods of the present day. Among other lights the marvelous electric search light was put into operation. In these mirrors are used on all sides of the projector, and an object can be seen clearly on a dark night at a distance of 5000 yards.

When it comes to the guns of the Illinois, the larger ones have been shown only as dummies, because the construction of the ship is such that it would not bear the weight of the real metal, but there are four six-inch breech-loading rifles on the main deck, beside a five-inch rapid-fire gun, and half a dozen others. Of small arms there is a complete assortment, as there is also of clothing and supplies, even down to the regulation navy plug tobacco.

Mrs. Proctor, the widow of the late Richard A. Proctor, the famous astronomer and the principal assistant in his professional work, has been appointed curator of the Proctor Observatory at San Diego, Cal.

A COLORED NATIONAL CONVENTION.

No. 88 Young St. Atlanta, Ga., July 18, 1893.

To the friends of repatriation of Negro nationalization elsewhere:

For four consecutive years, I have been prompted by the impulse of an honest conviction, that the way we as a race, are being decimated in this country by mobs, lynchers and fire fiends neccessitates a national convention for the purpose of crystalizing our sentiments and unifying our endeavors for better of worse conditions.

For if we are the execrable demons as is alleged through the public press daily, the facts should be impartially investigated and clearly established; and if we are an honorable people inaugurate appliances for our reformation. At all events, while other people are saying and doing so much effecting our existence and destiny, we should make an effort both to say and do something ourselves, or consent to wear the brand of infamy and inferiority which is being charged upon us as a race. In plain words, if we are guilty we should know it, and admit it, and if not, deny it, and try to stamp out the misrepresentation, or get out from under the calamitous conditions, which is the only escape I am able to see.

But being a bishop, and knowing that I was looked upon as the chief figure head in the African emigrational movement, I hesitated to make any move in that direction, lest some non-progressive, apathetic and scillionized human fossil would raise the cry that I wanted a convention for the purpose of inducing all the colored people in this country, regardless of self reliance or fitness to get up and go to Africa, where they would inevitably contract the fever and die, apparently unconscious that we are daily being put to death here in the most fiendish manner known in the history of the world, and that we are being disgraced by quietly and cowardly submitting to it, without raising a voice of protest. The people of England, France and even Africa can not understand our apathy and indifference, while death, destruction and extermination stalk abroad in our midst. An English nobleman said to me two months ago that we had better invoke the interference of other nations in our behalf than quietly submit to this reign of horror. For our silence in the midst of such terror is a declaration of its justice and of our endorsement.

I do not believe that there is any manhood future in this country for the Negro, and that his future existence, to say nothing of his future happiness, will depend upon his nationalization. The reasons, as I see them, are innumerable, certainly too numerous for discussion now. But knowing that thousands and tens of thousands see our present condition and our future, about as I do; and after waiting for four years or more for some of our colored statesmen or leaders to call a national convention, or to propose some plan of speaking to the nation or to the world, or to project some measure that will remedy our condition, or will even suggest a remedy, and finding no one among the anti-emigrational party or anti-Negro nationalization party, disposed to do so, and believing that further silence is not only a disgrace, but a crime, I have about resolved to issue a call in the near future for a national convention to be held in the city of Cincinnati, where a spacious edifice is at our disposal, to meet some time in November, for the friends of African repatriation or Negro nationalization elsewhere, to assemble and adopt such measures for our future actions as may commend themselves to our better judgment. The call of the contemplated convention will have no application to party politics or to the stay-here portion of our race. They can project their own plans, resolve upon their own action, or do nothing as they are doing now. We will not interfere with them and they need not interfere with us unless they desire. But the Negro cannot remain here in his present condition and be a man, nor will it be possible to remain here a great while, for at the present rate his extermination is only a question of time.

Before issuing the call, however, I would be pleased to hear the opinions of prominent men who think as I do, from various parts of the country. You can write your approval upon postal cards. PLEASE DO NOT WRITE LETTERS, as I have bushels before me now to which I shall not be able to reply.

I have selected Cincinnati, Ohio, as the place for the national convention because it is the most convenient point to all sections of the country. But before issuing the call, I would be pleased to accept a postal-card advice from as many as may have an opinion to advance relative to the convention under consideration.

That we may be explicit and no mistake prevail, let it be understood that this convention, if called, will not be a mere convenience for certain characters to seek and obtain cheap notoriety. Matters are too grave, solemn and serious. We shall expect the people to send such delegates as have brain, thought and some statesmanship and have faith in the possibilities of the race—who can present statistics and other information for the mutual enlightenment of the convention and adjust themselves to the betterment of our condition. Mere points of order raisers will be requested to stay at home, or expend their gush elsewhere. Strange that, while writing this communication, one of the most prominent southern democrats should write me and ask "why do not the colored people call state conventions and say something?" I believe that some expression upon our part is desired by the country. Papers please copy.

Respectfully,
H. M. TURNER.

THE sugar season in Cuba may now be considered virtually ended, as the yield of the few estates still grinding will have no appreciable effect on the total production. It is estimated that the yield of the whole island will amount to between 750,000 and 800,000 tons, a very large decrease from the average total production.

CHOLERA now exists in a larger number of towns in Europe than when the epidemic was at its height last September.

TEMPERANCE.

NOT CREDITABLE TO THE MEN.

In a recent sermon Dr. Lyman Abbott said: "I am very glad the Woman's Christian Temperance Union is fighting the temperance battle, but I do not think it is very creditable to us men that we leave it to be fought by the women. In the old legend St. George fought the battle for the deliverance of women; in modern life the woman fights the battle and St. George sits on the fence to see how it is going on."

ENGLISH LAW AND DRUNKARDS.

The British Parliament has before it the report of a committee recommending a much more drastic method of dealing with drunkards than British law now permits. This committee was appointed under the Salisbury government, and has among its members several eminent physicians and the Superintendent of the Broadmoore Criminal Insane Asylum. Under an act passed in 1879 there were established some retreats or reformatories for the treatment and care of drunkards who choose to go to them voluntarily. This committee, according to the Springfield Republican, finds that a considerable portion of the drunkards who enter these reformatories are cured, and that more would be if they would remain longer; therefore, they recommend that Parliament give magistrates the power to send these dipsomaniacs to these retreats for a period not exceeding two years. This commitment may be made on petition of the relatives of the inebriate or at the discretion of the magistrate, and it subjects the drunkard to a rigorous discipline and close confinement if necessary. A drunkard may still be admitted to these retreats on his own petition, but once in he must stay there until discharged as cured. He may select his own retreat, whether sentenced or voluntarily going there, and such property as he has would be liable for his and his family's maintenance during his confinement. The poorer classes are to be provided for out of the public treasury or in public asylums. The semi-criminal class of habitual drunkards, with whom the police have to deal, are to be subject to an indeterminate sentence, which shall not be less than a year, upon the third conviction for drunkenness within twelve months, or on being proved guilty of ill-treatment or neglect of their families. It is also proposed to give the police in the large towns and cities the power to arrest without a warrant all persons found drunk on the public streets or in public places and lock them up until they can be tried before a magistrate. These last suggestions of the committee are regarded as bold and almost revolutionary, for the right of the Briton to be drunk on the streets has been regarded as an inalienable one. Public sentiment is said, however, to approve the recommendations of this committee, which are largely based on the legislation in force in several of our States, and they are likely to be enacted by the Commons and probably by the Lords also.

STRONG DRINK A FAILURE.

Even with the present large per capita consumption of intoxicants, about sixteen gallons annually, the popular verdict against strong drink is steadily forming and in due time will be effectively proclaimed. The Washington Evening News in a recent thoughtful article says:

"The sad truth must be coming home to the man who drinks that his place in the world is an uncertain and disagreeable one. Not many years ago a moderate indulgence in the flowing bowl was not considered as a disqualification when a man of good abilities applied for a situation, but times have changed, and to-day the individual who goes forth to seek a position with his breath impregnated with the essential oil of barley is engaged in a hopeless errand.

"The business man must necessarily place a good deal of reliance in his assistants, and he can only do that when they are distinguished for sobriety rather than as natural absorbents. No ambitious merchant likes to conduct an inebriate asylum in the guise of a trade emporium. The newspaper publisher desires to maintain the reputation and dignity of his journal, and hence will not have it represented by gentlemen who have registered a vow to consume the products of several distilleries.

"The same spirit prevails in every branch of business, and even in the political world it is growing stronger year after year; time was, within the memory of men who are still young, when the ability of an office-holder to do 'his share of the drinking' was considered highly creditable to himself and his constituents, but if he endeavored to demonstrate his capacity in that direction nowadays he would be pained to notice that he excited disgust rather than admiration.

"The feeling against drinking as an institution is growing and will be permanent, and should be the best sort of a temperance lecture to the young man who hopes to accomplish anything in the world; he can do nothing that will more hopelessly handicap him than to swear allegiance to the cup that inebriates, but does not cheer."

The Celestials buy $6,000,000 worth from us per year. We reciprocate by buying $18,000,000 worth from them. Petroleum is our largest item of export, for every gallon of which we buy $1 worth of tea.

MISSIONARY DEPARTMENT.

What the Council of Bishops Said in their Quadrennial Address to the Late General Conference in Philadelphia.

The Department of Missions necessarily lies at the foundation of all church extension and propagation, and no ecclesiastical denomination is entitled to any respect which is devoid of a fully-equipped missionary machinery. In the language of a distinguished colleague, Bishop Dickerson: "The subject of Missions is of fundamental importance. The advance and spread of the Redeemer's kingdom, the reaching out of the gospel to take in and embrace the world, is of far more importance than the parceling out of that work which is already firmly established." The demands of this department deserve the best thought, the most skillful and thorough analysis, that can be given to it. The nature, proportions and scope of the enterprise are but imperfectly apprehended by our ministry, and understood by our people. If the greatness of the numbers and the depth and urgency of the need of those in foreign lands to whom, in the providence of God, our Church is called to minister the gospel, were fully known, our apathy would surely give place to the compassion with which the Lord looked down upon the multitude, "scattered abroad as sheep having no shepherd."

The time has fully come when broader and more vigorous measures should be devised to satisfy this great and growing demand. Evasive pleas of ignorance, poverty and home wants will no longer relieve us of responsibility. God holds men as much responsible for what they might have known as for what they do not know. It is a standing reflection of our Lord and Saviour—a reflection, too, that we as a church should profit by—that the children of this world are, in their generation, wiser than the children of light. At this active and progressive day in the history of the Church, when the world is busy with secular affairs, it is more than a censure; in the face of the demands and opportunities of our times, missionary apathy assumes the proportions of a crime.

Africa and the Islands of the Sea, where the people of our race are found in large numbers, are not the only places requiring our attention and interest; but wherever there is a heart unregenerated and a soil predestrianized by a heathen, a field is found for our prayers, sympathies and operations. If

PROCLAMATION.

Office of Home and Foreign Missionary Society, African Methodist Episcopal Church, 61 Bible House, New York.

To the Presiding Elders, Pastors, Officers, Lay Members, Sabbath School Scholars, Superintendents and Friends, Greeting:

We trust, dear brethren, it is not necessary to employ much argument to convince you that the time has arrived in which some new and vigorous exertions are indispensable for the raising of the necessary funds to carry on our work in the mission fields where we are now operating. Without some effort of this kind it is utterly impossible to accomplish what can and ought to be done. We feel fully persuaded that if the appeal published by the Board of Missions, which has been scattered broadcast throughout the church, is respected as it ought, it will, under the Divine blessing, enable us to come in possession of suitable funds, not only to afford a more ample support of the missionaries who are now employed and successfully laboring in foreign lands, but it would allow us to give heed to the numerous appeals which are of the most inviting nature for the spreading of the Master's kingdom in other directions, which are eager for our coming. On the account of the inadequate pecuniary resources we are unable to heed these appeals. We cherish the hope the time is not far when a thorough awakening in this direction will deluge the church and the loud, important demands heeded. As the Secretary of Missions, I call upon you my Christian brethren and friends, dearly beloved yoke fellows in the kingdom of grace, as the professed disciples of Christ, to consider this important crisis and the momentous objects which are now brought before your view. A whole continent to be redeemed from heathen night and be made to see the glorious gospel, happy day! when the Son of Righteousness shall rise with healing in his wings and thereby save a nation from eternal death. As ministers and lay members you will acknowledge that you are not your own, but that you were bought with a price and are bound to glorify God in your bodies and spirits which are His. If it be so, your silver and your gold are the Lord's and you are under obligations to employ them in such a manner as will most effectually promote the glory of Him by whose bounty they were given you. With this great principle confronting us, won't you consider the pressing call of a large mission field, consider the loud and affecting cries of the destitute, crying aloud, "Send us the bread of eternal life. Come and tell us about the Lamb that was slain. Come and tell us about Him who came to make men free from the bondage of sin and death. Come and tell us about Him who invites all to come and drink of the water of life." These poor perishing souls know nothing of the precious privileges with which you are surrounded. Consider the honor of the church with which we are connected, the interest of religion for which you profess to feel the infinite value of immortal souls who are perishing for lack of knowledge and the authority of that God who commands you to compassionate them and the guilt which you will contract if the health of the church should languish, or souls perish by your negligence, or parsimony; consider these things. I therefore in conclusion would again urge upon you, my dear beloved brethren, everywhere to be influenced by these holy considerations and enter fully into the work with us, the officers of the department of missions, in making this great and potent work a glorious success, as it is our highest and only aim with and through the divine guidance to labor for the extension of Redeemer's kingdom.

I am your brother in the conflict for the prosperity and spread of the blessed gospel of the Son of God.

tf W. B. DERRICK.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D. D., L. L. D., Evergreen Cottage, Wilberforce, Green Co., Ohio.

Bishop A. W. Wayman, D. D., 127 East Baltimore street, Baltimore, Md.

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of having to attend to so many duties outside, we have never had occasion to complain, every- useful trees, the use of manure and of domestic animals for agricultural purposes, the improvement of implements decided to withdraw from the river trade, offered the place to us rather than to let any one else have it for SOCIETY (illegible) 1894— June 6. Mrs. M. Campbell, towards the Chinese New Year's dinner, ate lunch and lodged on the opposite side from where they entered. And though we denounce wrong and wrong doers, we must be ever ready to forgive and help, for "we are wo- out the world under the protection of your own canon. their romance comes and their commences.

THE BASIS, TERMS AND PROFFER OF ORGANIC UNITY

Between the A. M. E. Church and the A. M. E. Z. Church, submitted to the Annual and Quarterly Conferences and to the membership at large for their disposition.

Ministers and Members of the African Methodist Episcopal Church, and African ean Methodist Episcopal Zion Church, in all and every part of the world.
GREETING:

Grace, mercy and peace from God our Father, through our Lord and Saviour, Jesus Christ and the Holy Spirit; which hath begotten us unto a lively hope of a blissful immortality; to whom be glory, both now and forever. *Amen.*

We, the Bishops, Chief Pastors and obedient servants of the aforesaid churches, assembled in joint council by order of our respective General Conferences, most respectfully beg leave to submit the following for your attention and consideration:

For twenty-eight years, or more, Committees, Commissions, and the Bishops, of the aforesaid churches, have been meeting, from time to time, with a view of effecting an organic union between these two venerated bodies; and in keeping with the last prayer of our Saviour, making the two denominations a unit, which is now one in Ecclesiastical Polity, Faith, Doctrine, Forms and Usages. For the reason we are both Episcopal Methodist, and are Scripturally cosmopolitan in belief and practice, maintaining as we do, the Fatherhood of God, and the brotherhood of man.

But in every instance some non-essential issue, or definition of some term, or magnified technicality, has intervened, and the object sought, and so much desired, has been foiled, thus perpetuating a species of ecclesiastic feudalism which has weakened and retarded our religious influence a mong the people, and in some instances, has been productive of results painfully sinful. Too frequently we have sugaged in a competitive warfare, where nothing was at stake but the ambition of denominational conquest. Especially has this been the case with many of our ministers and lay members.

Our two last General Conferences which met in Philadelphia and Pittsburgh, Pa. respectively, created a joint commission, consisting of twelve members each, representing these bodies respectively; in the month of May, 1892, which twenty-four commissioners met and deliberated in Harrisburg, Pa. While this commission did not reach a basis of organic union wholly satisfactory to each General Conference, they did finally evolve such prospective terms and agreemen', as enabled them to decide upon a name. This hitherto insurmountable difficulty, having been overcome, the further disposition of terms, conditions and arrangements for organic union, were referred to the two Episcopal Councils combined, and ordered to be submitted to the churches, as hereinafter provided.

That the object may be consummated, Heaven honored, the unity of the church subserved, our people made more integral and the hearts of millions turned toward God, we, therefore invoke the prayers, charity, patience and loving-kindness, of all who are of the household of faith, upon this, the result of our prayerful labor.

TERMS OF ORGANIC UNION.

1st. Finding that both the African Methodist Episcopal Church, and the African Methodist Episcopal Zion Church have such an Episcopal form of government as is common to Episcopal Methodists; and that they alike have the twenty five articles of religion, the general rules, the restrictive rules, and the same ordination, eucharistic, marriage, baptismal, and burial service, with class meetings, love feasts and other forms of worship peculiar to Episcopal Methodism; with general, annual, district and quarterly conferences, and such-like. We recommend that they all be retained in the United Church, with all the rights, prerogatives and responsibilities as at present.

2d. Finding that both churches believe that the sacred Scriptures, is the word of God, and that the ministers and members have a concordant faith upon all the cardinal doctrines of Chistianity; such as conviction for sin, justification by faith, sanctification by the Holy Spirit, the immortality of the soul, the resurrection of the dead, and other fundamental doctrines of Methodism, which will need no change or modification. We recommend that all statutory laws and rules be submitted to the United General Conference, for such alterations, modifications or addenda, as may be found necessary to perfect and perpetuate the union.

3. As the general conference of both connections have agreed upon a name for the United Church, namely: African and Zion Methodist Episcopal Church, we submit the same for the concurrence of the hereinafter designated conferences and congregations.

4th. All deeds, titles, claims and mortgages, for or against either of the said churches or denominations, shall vest or be fixed in the United Church, on and after the ratification of this agreement, and the trustees or officials, shall sue and be sued, plead and be impleaded as though no change of title had taken place.

5th. That the propositions, articles and terms of agreement for the consummation of the unity of the two churches, as above named and defined, we propose that the same be submitted to all the annual conferences and churches or worshipping congregations throughout the bounds of both connections for their approval or ratification. And when a majority of all the annual conferences and three-fourths of all the quarterly conferences, and three-fourths of all the churches or worshipping congregations, who shall be communicant members at the time the vote is submitted and may be taken, shall concur or by an affirmative vote, shall ratify the same —the A. M. E. Church and the A. M. E. Z. Church shall be declared one church, or denomination under the name of the "African and Zion Methodist Episcopal Church."

Mission churches or congregations will not be required to vote in determining the final result of this question, as they are more subordinate or dependent than egular and mandatory.

6th. The several or respective Bishops presiding over the annual Conferences in each connection, on and after August 1st, 1892, shall submit these propositions to the said Conferences, and the majority vote, pro or con, shall be recorded upon the proceedings, and published with the minutes. And the Bishops presiding shall certify to the same, with the Conference secretary, and forward the certificate to the secretary of their respective Episcopal board or council. Also, the presiding elders shall, as they go the rounds of their quarterly meeting services, submit the same to the quarterly Conferences, and to all the churches or congregations in their several districts during some hour of their quarterly meeting services. And the result of the vote shall be attested by the presiding elder, pastor and the secretary of the stewards' or trustee board; and the presiding elder shall forward the same to the Bishop of the district, who, shall in turn, transmit the same to the secretary of his Episcopal board of council.

7th. Whenever the consent of the ministry, and membership of the aforesaid connections, has been declared as aforementioned, the senior Bishops of both bodies shall call a joint meeting of the Bishops of the respective churches; which joint board or council of Bishops, shall provide and arrange for a meeting of a united general Conference of the African and Zion Methodist Episcopal Church.

All of which, we, in the bonds of Christian union, love and affection, and with an eye single to the glory of God; most respectfully and fraternally have the honor to submit for your considerate judgment and prayerful disposal. In the name of the Father the Son, and of the Holy Spirit, whose blessings we your servants invoke. AMEN and AMEN.

DONE IN THE CITY OF WASHINGTON, D. C., JULY, 29TH, 1892.

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Man With the Head of a Goose.

The man with a goose's head first appeared before the public at the famous "Gingerbread Fair," Liverpool, in 1872. He was twenty years of age at that time; had eyes perfectly round and a nose eight inches in length, flat, and shaped exactly like the bill or beak of a goose. His neck was three times the length of that of an ordinary person, surmounted by a round flat head perfectly devoid of hair. He seemed to have as much common sense as that of the average country boy of his age; learned very fast, and, after giving up the show business, became a photographer. His name is Jean Rondier and he lives at Dijon, France.—Philadelphia Press.

Marriage Maxims.

Never taunt with a past mistake.
Never allow a request to be repeated.
Never both be angry at the same time.
Never meet without a loving welcome.
Let self-denial be the daily aim and practice of each.
Never talk at one another, either in company or when alone.
Never let the sun go down upon any anger or grievance.
Neglect the whole world beside rather than one another.
Let each one strive to yield often most to the wishes of the other.
Never make a remark at the expense of the other—it is meanness.
Never part for a day without loving words to think of during absence.
Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.
The very nearest approach to domestic happiness on earth is the cultivation on both sides of absolute unselfishness.
Never let any fault you have committed go by unless you have frankly confessed it and asked forgiveness.

What Becomes of Gold and Silver,

Between 1859 and 1889, 30 years, or less than half one lifetime, India has absorbed £117,000,000 in gold and £227,000,000 in silver, or £344,000,000 in all. What has become of the silver we do not exactly know, though it is certain that a great proportion of it is hoarded as fixed and valuable wealth, but about the destination of the gold there is no doubt whatever. The people have got the whole of it in their own hands, for it is not in circulation, and are using it either in ornaments, kept, be it observed, to pawn in extremity, or as hoarded treasure in coin, such as lies under almost every peasant's floor in the Punjab and eastern Bengal.

India is a treasure house of gold, yet a man may live 50 years in the British provinces and never see an ounce.—*London Spectator.*

A Popular Fallacy.

Vegetarians say it is a popular fallacy that meat is needed for strength. One prominent exponent of the faith says it is a fact that the strongest animals in the world are vegetarian and not carnivorous. It is the ferocity of the lion rather than his strength that makes him formidable. An elephant is a match for several lions, and is a vegetarian. The animals with most speed and endurance—the horse, the reindeer, the antelope and others—are also vegetarians. Dog trainers, says this authority, always feed their trick animals on a strictly vegetarian diet, and many hunters do the same thing.

Not Quite Mad.

Lawyer—"Were you acquainted with the deceased?

Witness—"Only in a business way. I was clerk in a large store at which the lady did much of her shopping."

Lawyer—"Did you in that capacity notice in her any signs of insanity."

Witness—"Well, no, not insanity exactly—merely eccentricity. I was in the thread department, and I have frequently seen her buy a spool of thread and carry it home herself."—*New York Weekly.*

Paying Him in His Own Coin.

"My dear," he said, with that nasty, nagging sarcasm some men resort to, "please don't surprise me any more with a box of cigars of your own selection."

"I won't, love," she replied, with the sweet, simple frankness of a woman, "if you promise not to surprise me again with a spring bonnet of your own selection."—*Detroit Free Press.*

Jails in Two Countries.

There are, we are told, in the United States 1,758 county jails and only 44 juvenile reformatories. Great Britain, on the other hand, supports over 400 reformatories and industrial schools and has in consequence been able to close 56 out of 113 prisons and jails within 10 years.

Neighbor—"Does your father rent that house you live in?"

Boy—"No, indeed. It's his own house, every bit of it. It's been bought and paid for, and insured, and mortgaged, and everything.—*Street & Smith's Good News.*

A General Restorative.

The above term more adequately describes the nature of Hostetter's Stomach Bitters than any other. The medicine has specific qualities, of course, as in cases of malarial disease, dyspepsia and liver complaint, but its invigorating and regulating qualities invest it with a health-endowing potency made manifest throughout the systems. Purity and activity of the circulation are insured by it, and it effectually counteracts tendencies to kidney disease, rheumatism, neuralgia and gout.

Neptune has drowned many men, but Bacchus many souls.

For Dyspepsia, Indigestion and Stomach disorders, use Brown's Iron Bitters—the Best Tonic. It rebuilds the Blood and strengthens the muscles. A splendid medicine for weak and debilitated persons.

The evil thinker is a very close relative of the evil doer.

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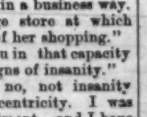
Etta Hilbert.

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occasionally now, whenever she complains of that tired feeling in spring or summer."

Hood's Pills cure Constipation by restoring the peristaltic action of the alimentary canal.

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Which nature is constantly giving in the shape of boils, pimples, eruptions, ulcers, etc. These show that the blood is contaminated, and some assistance must be given to relieve the trouble.

S.S.S. is the remedy to force out these poisons, and enable you to

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"I have had for years a humor in my blood, which made me dread to shave, as small boils or pimples would be cut, thus causing the shaving to be a great annoyance. After taking three bottles of S.S.S. my face is all clear and smooth as it should be—appetite splendid, sleep well, and feel like running a foot all from the use of S. S. S.

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Snakes as Articles of Diet.

Italians, as is well known, are partial to harmless snakes and have no objections to eat them when cooked. A friture composed of the common wood serpent's flesh is even regarded as a dainty by the lower orders in Rome, Florence and Naples and is often served up to them in their dingy restaurants. Parisians of the inferior classes are also great eaters of fried snakes, but unwittingly so, for the reptiles are palmed off on them as eels. Thus the apparently appetizing dishes known as matelotte d'unguille and anguille a la tartare are often in low eating houses nothing but harmless snakes caught in the wilder part of the Vincennes wood and brought up to a special market near the Place de la Republique. It is probable, however, that even if the members of the poorer classes here who occasionally indulge in fried or stewed eels were apprised of the fraud practiced at their expense they would evince no loathing nor even lack of appetite, seeing that they are ready to devour not only horse-flesh, but meat of mule, donkey and dog any day in the week.—*Paris Cor. London Telegraph.*

He—"My dear, I'm a little short of money. Could you let me have twenty thousand of your million for a few days?"

She—"I have no million dollars."

He—"Before we were married you said you were worth a million."

She—"Why you often told me I was worth my weight in gold, and I thought 142 pounds was worth a million; that's all."

Do NOT become discouraged because you met with difficulties; only make them the occasion for the accumulation of greater strength.

A Wise Provision.

Mr. Baldie—"I have discovered that baldness is a wise provision of nature."

Philosopher—"That's a discovery, surely."

"Yes. You have noticed, doubtless, that I am bald as a billiard ball as far down as the rim of my hat, but below that the hair grows as luxuriantly as ever."

"Yes, that is usually the case."

"Exactly. Well, now comes my discovery. Barber shops are often draughty, you know."

"Very frequently."

"Too true. Sure to give folks influenza, pneumonia, and I don't know what all."

"Draughts are always dangerous."

"That's it. Well, a bald-headed man can have his hair cut without removing his hat."—*New York Weekly.*

The Ladies.

The pleasant effect and perfect safety with which ladies may use the California liquid laxative, Syrup of Figs, under all conditions makes it their favorite remedy. To get the true and genuine article, look for the name of the California Fig Syrup Co., printed near the bottom of the package.

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